per of *M.* Thiers called *L'Ordre*, chiefly on religious questions. This was nothing new or extraordinary, nor should we have mentioned it, had it not played such a great rôle in the first archiepiscopal stroke of lightning which hit the *Univers*. After the death of Msgr. Affre, Msgr. Sibour, Bishop of Digne, had been appointed Archbishop of Paris. Msgr. Sibour at first posed as an old friend of the *Univers*, assuring Louis Veuillot and du Lac: "The *Univers* will be my journal." Both were glad to hear it, but derived from the assurance no other hope than that they would be able to live in peace with the new Archbishop. Vain hope!

Msgr. Sibour, a somewhat confused but ambitious mind, thought that, as the head of the most important see of France, he had to guide the whole country and set on foot reforms that were to spread over all the dioceses. As a means of propaganda he counted on the press and in particular on the *Univers*, which he wanted to make indeed *his* journal. He soon found Louis Veuillot rather refractory to his directions. A certain coldness set in, which increased when the Archbishop found he could not make the *Univers* and *Ere Nouvelle* blow the same horn. The latter journal, republican in politics, liberal in religion, sought the favor of all free-thinkers, Liberals, etc., and as the Archbishop saw that it could not live very much longer, he started a paper of his own, the *Moniteur Catholique*, edited by his two vicars-general. The *Moniteur* lived six months. Its death filled Msgr. Sibour with a still greater animosity against the *Univers*. Louis Veuillot, well posted, feared an official blame. It was not slow in coming. Under the second Republic bishops were allowed to meet in provincial councils. The Province of Paris held one in 1849, in which among other decrees there was adopted one concerning writers on religious matters. This decree Msgr. Sibour promulgated, with some remarks criticizing Louis Veuillot and his collaborators on the *Univers*; without giving any proof, the Archbishop asserted that the *Univers* had failed, 1st. in tact and loyalty in the question of education; 2d. in prudence when defending the Inquisition; 3d. in charity, tact, and doctrine, in a discussion on miracles; 4th. in justice, by calling other Catholics Gallicans; 5th. in due respect for religious authority, especially for the Archbishop, by blaming as faulty a dictionary he had approved.

For none but the last accusation was there even a semblance of truth. The Nuncio, the Archbishop of Rheims, the Bishop of Poitiers, and others told Veuillot, if his criticism of the dictionary had been imprudent, he certainly had not gone beyond his right. As to the other points, if a journal were not free to treat public questions it might as well close shop. Such a pretention would give the government of the whole press over to the Archbishop of Paris.

The admonition of Msgr. Sibour was published entirely in the *Univers*, preceded by some remarks of Louis Veuillot, in which he said in part:

"Two roads are open for us: one of complete and definitive submission, the other an appeal to higher authority. Immediate, complete, and definitive submission would best suit our own wishes. Ten or twelve years of battling such as we have had to sustain, crowned by an act such as strikes us to-day, is enough and more than enough to make us long for rest. But we could manifest submission only by either making the *Univers* a purely political paper, or suppressing it entirely. To change the *Univers* into a political paper we do not want to do; suppress it, we do not dare. Hence we shall carry our cause and defense before the tribunal of the Sovereign Pontiff."

The Archbishop became so enraged that he intended to excommunicate the fearless editor. He had felt sure he would be applauded everywhere for his action; but he was applauded only by the Liberal press; the Catholic applause went to Louis Veuillot. The Nuncio, who had been the adviser of Veuillot on all important questions, felt as if the censure of the Archbishop was directed against himself personally, and reassured Veuillot by saying: "Do not be uneasy; the Archbishop wants to knock you out; he will only strengthen your position."

Similar assurances were received by the gallant editor from the archbishops of Lyon and Rheims, the Bishops of Langres, Amiens, Beauvais, Poitiers, etc. Others, like the archbishops of Bordeaux, Avignon, Sens, Albi, Rouen, and the bishops of Luçon, Blois, Châlons, Nevers, etc., also expressed their sympathy, though more cautiously. Only eight bishops, in a half-hearted way, were with the Archbishop of Paris. The clergy and laity were with Veuillot. So were all the religious orders, except the Dominicans, who stood divided.

Not only in France but all over Europe public opinion was roused to express sympathy for the abused editor. Thus Louis Veuillot received letters from the Archbishops of Turin and Chambery, Msgr. Laurent, Vicar apostolic of Luxembourg, Donoso Cortes, Spanish Ambassador at Berlin, the Abbé Deschamps in Belgium, and many others.

As to his defense, Louis Veuillot had an easy task. From the letters of Msgr. Sibour himself, he was able to show that he had carried out in the *Univers* what Msgr. Sibour, as Bishop of Digne, had commended, and now condemned as Archbishop of Paris.

Moreover, but a few days before the condemnation, Pius IX., who was a constant reader of the *Univers*, had sent special marks of his esteem to Louis Veuillot and all his collaborators through

his brother Eugène, who chanced to be in Rome. That happened August 17th. On August 31st came the thunderbolt.

As is its wont, Rome took its time in the matter. The case was delicate. The authority of the Archbishop had to be spared as much as possible, while at the same time the rights of a Catholic journal must be protected. Another question to be decided was: had the Archbishop of Paris the right to supervise a journal that was published for all France and even the world outside?

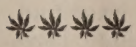
Meanwhile the Nuncio, the Archbishop of Rheims, and the Bishop of Amiens advised a friendly settlement. Louis Veuillot declared his willingness. The Archbishop of Paris sent his cousin the Abbé Sibour, and the Abbé Bautain, as plenipotentiaries to Rome. Veuillot promised to write a letter. He did so October 3rd. In it he said that in view of the interpretation given to the Archbishop's censure, he was ready to withdraw his appeal. The same day the Archbishop congratulated him on his submission. Veuillot published both letters in the *Univers*. Evidently the Archbishop took for granted what the editor of the *Univers* had in no way conceded.

It was only a truce. The Nuncio warned Veuillot: "The Archbishop will commence again." "I know it," answered the undaunted editor.

But Pius IX. was pleased with the attitude of the *Univers*, and when the Abbé Estrade, in an audience, mentioned the condemnation of the *Univers* by the Archbishop of Paris, and added: "Louis Veuillot certainly will quit, if the attack is renewed," the Pope answered: "Oh no, that must not be."

Veuillot was asked by his collaborators to publish the testimonials he had received from Rome, but he refused for fear of making the Archbishop still more furious. He felt happy to have in the blessing of Pius IX. a lightning-rod against the thunderbolts of Archbishop Sibour.

[*To be continued.*]



CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Hostility to Religious Orders a Mark of Liberalism.—A person signing himself "Sacerdos Americanus" recently said in a letter to the N. Y. *Sun*, that "in past history religious orders have been so troublesome that the Church herself suppressed some of the most celebrated of them."

Which elicited the following vigorous criticism from our friend Dr. Condé B. Pallen:

"This is always the language of the Liberal. One of his surest marks is his hostility to the religious orders. It is true that the religious orders are not the Church, but they are the offspring of her inspiration, the fruit of her growing, and have always been the object of her maternal solicitude and care. They have ever been her most formidable legions in her warfare against the world, the flesh, and the Devil, and it is to be observed, that they are always the first object of onslaught when her enemies gather their forces against her. To-day the powers of infidelity arrayed against the Church are concentrating their efforts against the religious orders throughout the world, and the movement against them in the Philippines is but one phase of the general conspiracy. Catholics of the type of 'Sacerdos Americanus' are simply unwitting tools of these enemies, and are so blinded by their own conceit that they do not see it." (Cfr. the article "Why the Friars are Persecuted" in this issue.)

SCIENCE AND INDUSTRY

A Postulate of Science.—P. Erich Wasmann, S. J., one of the most eminent of living Catholic scientists, concludes a masterly study on "Zelle und Urzeugung" in the *Stimmen aus Maria-Laach* (No. 6) with these remarks:

What is a "postulate of science"? This name can be attributed only to a truth which flows with logical consistency from the facts; never to an untruth which is in evident contradiction to the facts.

What is consequently a true and real postulate of science for the explanation of the origin of organic life?

Life on earth can not have existed from eternity; for modern cosmogony teaches that our earth was at one time in a state of liquid fire. Whence came the first organisms? To imagine that they fell upon the earth from some planet, does not solve the question but simply transfers it to the planets of other solar systems, where, too, life must have had a beginning, since they are subject to the same cosmogonic laws. Every effect must have a sufficient cause. Anorganic matter can not have caused organic life, as is clearly proved by science, which condemns the theory of spontaneous generation as contradictory to the facts. But beyond anorganic matter and its laws there was nothing on earth. Hence it must have been an extra-mundane cause which produced the first living organisms from anorganic matter. The extra-

mundane cause, which, in spite of its omnipresence, is substantially different from the world, and which is intelligent, is the personal Creator of whom modern Monism has such dread.

To destroy it more easily, Monism has distorted the theistic idea of God into a caricature, which was finally developed by Haeckel into a "gaseous vertebrate,"—a serious *testimonium paupertatis* for the philosophical knowledge of its inventors. But that which Monism has thought out as the new idea of God, and which it has tried to put in the place of the personal Creator, is nothing but a phantastic idol, clothed in theistic garb to hide its atheistic nakedness. Whatever is acceptable in the monistic idea of God, is borrowed from Theism: his omnipresence in nature, his operation in his creatures, etc. That which is peculiarly its own and distinguishes it from the theistic idea of God, to-wit, the substantial identity of God and the world, is a philosophic absurdity. A God identical with the world, and developing himself through the world, is not an infinitely perfect being which has its *raison d'être* within itself; it is a conglomeration of imperfections and contradictions.

Therefore the hypothesis of a personal Creator is a true and real "postulate of science."

Matches Without Phosphorus a Failure.—The failure of the attempts to make matches without phosphorus in Belgium is announced by United States Consul G. W. Roosevelt of Brussels. An international competition was begun in 1898, and a prize of 50,000 francs ($9,650) was offered to the inventor who should make a paste for matches which should not contain phosphorus. The commission appointed to judge results has now declared that, after four years of careful experiment and analysis, it has been found that none of the products so far submitted fill the required conditions, being defective in inflammability, igniting on all surfaces, or, in igniting, ejecting inflammable matter containing some poisonous substance. The sum already expended in the matter amounts to 8,178 francs ($1,578.35). This covers cost of printing, correspondence with foreign countries, purchase of material, analysis, and experiments.

LITERATURE.

Father Hogan's 'Clerical Studies' in Europe.—'Clerical Studies,' by Rev. J. Hogan, S. S., a work which we considered it our duty to criticize immediately upon its publication in this country, has lately been translated into French by the Abbé A. Boudinhon, with a preface by the Archbishop of Albi (Paris, Lethielleux, 1901), and we are not surprised that the more conservative and cautious theological reviews of the Old World refuse to give it the unqualified commendation it received in American periodicals of the calibre of the *Catholic World*. The *Stimmen aus Maria-Laach*, for example, while acknowledging that the book contains many wise admonitions excellently expressed, voices its disapproval of a number of passages which are not to be considered as beneficial, nay which may even prove disastrous for the young theologians for whom the volume is intended. And Père Fontaine, writing in the *Revue du Monde Catholique* (July 1st), declares his aston-

ishment and uneasiness that P. Hogan should advocate the speedy making of so many important changes in clerical training; adding that in P. Hogan's book Catholic principles are too little in evidence and seem rather ashamed of themselves.

Books on the Black List.—The *Catholic Columbian* points out that the following historical and reference works have been recently shown to be unfair and in some cases outrageously unjust to Catholics, and should therefore have no place in any Catholic library: Appleton's Cyclopedia, The International Cyclopedia, Seely's History of Education, J. G. Abbott's works, Ridpath's History of the World, and Hubert Howe Bancroft's The New Pacific.

Speaking of the two last named, J. Walter Reid writes: "It will be well for Catholic readers to give such works of fiction a wide berth. As history they are unreliable, as information they are worthless, as reference they are false." What Mr. Reid says applies with equal force to the other works on the list.

Thwaite's 'Father Marquette.'—Speaking of the latest biography of Father Marquette, by Ruben G. Thwaites (to be had at B. Herder's for $1 net), the *Messenger's* book critic says: "His book is most interesting; unlike Parkman he has read and studied the lives of the Jesuit missionaries with an unbiased mind, he has caught the spirit of their work and attributed to them those exalted and supernatural motives without which their labors would be shorn of true greatness and heroism."....."Now that we have a book which all can consult and the authority of a reliable historian on the removal of the remains we trust that people will no longer believe the senseless reports about the finding of these relics near Frankfort and other towns along the eastern shore of the lake. These reports which have appeared so often of late have no foundation in fact and seem to be advertising schemes for summer resorts in that section of the country."

A New Catholic Family Journal.—*Men and Women* is the somewhat unpromising title of a new monthly magazine, of which we have received sample sheets. It proudly styles itself "the ideal Catholic home journal," and the specimen pages are splendidly gotten up. We expect the first number will appear at an early date. The list of contributors contains such names as Prof. Egan, Fathers Coppens and Finn, Lelia Hardin Bugg, Anna C. Minogue, Henry Austin Adams, John Uri Lloyd. We do not know who the enterprising publishers are, but fear they will at the end of the first year, or the second at most, be wiser, if much poorer men. Place of publication: Cincinnati.

After pointing out that "Christian Science" and faith-cure doctrines are by no means "new things in religion," but were practiced by the Waldenses and the Moravians in the Middle Ages, and later by the Jumpers, the Shakers, the Jerkers, the Mormons, and even the sober Methodists in the days of their first fervor, the *Ave Maria* (No. 7) justly remarks that "there is nothing particularly new about the faith-cure fallacy except the perennially new gullibility of men and women."

MISCELLANY.

The Political Status of the Philippines.—The best account of the present political status of the Philippines—a puzzling problem to many—is furnished by Mr. Francis E. Woodruff. He writes:

It is submitted that the essential difference between a "protectorate" and a "colony" is that, however much the sovereignty of the former may have been impaired, there is enough semi-sovereignty remaining to constitute the inhabitants, citizens (subjects, nationals) of a protected, semi-independent State, who, as aliens, owe only obedience (not allegiance) to the protecting State; while with the "colony," sovereignty is completely vested in the ruling State, of which the colonists are citizens (subjects, nationals) and to which they owe allegiance as well as obedience. Thus during Great Britain's temporary protectorate over the Ionian Islands, where the overlord's interference with the interior organization and absolute control of international relations much resembled the present and promised conditions in the Philippines, the Ionians were pronounced not to be British subjects (Boyd's Wheaton, Sec. ed., page 47); while British colonists owe allegiance to Great Britain.

Even if, when the treaty with Spain was made, there existed a *de-facto* Filipino State, so that our present title rests solely on the right by conquest, we still are bound by the pact with Spain. This pact in the case of the Philippines substituted the word "cedes" for the "relinquishes sovereignty" where Cuba was concerned; but in the ultimate disposal of the islands we have controlled ourselves by our qualification that "the civil rights and political status of the native inhabitants of the territories hereby annexed to the United States shall be determined by the Congress," and the land goes with the people, not the people with the land.

When, by the law of July 1st, 1902, Congress so determined the "civil rights and political status" of the Filipinos, if it had declared them native inhabitants of a colony of the United States, to be governed by us against the expressed wish of a majority of them, and to be taxed without effective representation, then, by right of conquest at least, they would have owed the United States allegiance as colonists, not merely obedience as protected aliens; but it would have been for our Supreme Court to decide whether under our self-imposed limitations of the sovereignty of our nation, its government could so rule without a constitutional amendment or the consent of the States and people of the United States, ascertained by referendum or other device. Congress, however, has not so declared.

Instead it has declared the Filipinos "citizens of the Philippine Islands, and as such entitled to the protection of the United States." No doubt, so long as we continue this "protection," our law leaves us semi-sovereignty and gives them only semi-independence; but a contention that it has left us full sovereignty, and that people and islands are still "merely appurtenant to the United States as a possession," would be a charge that Congress has made a deliberate misuse of language.

Because, if we take Congress at its word, "citizens of the islands," "entitled to the protection of the United States," can

only mean that people and islands are under the protection (semi-sovereignty) of the United States. In other words, Congress has created a protectorate, the native inhabitants of which are necessarily aliens to us, owing the United States, and only so long as they are under its protection, obedience and not allegiance.

Dr. Magnien.—The Rev. Dr. A. L. Magnien, S. S., has been removed by the Superior General of the Order of St. Sulpice from the rectorship of St. Mary's Seminary, Baltimore. He held this office for many years, and in the palmy days of St. Mary's, when it had hardly any rival in the country, the now superannuated Rector exercised more influence in ecclesiastical affairs than a dozen bishops. At the Third Plenary Council, whose deliberations were held within the walls of the Seminary, his influence was strongly felt. The Hartford *Catholic Transcript* (No. 13), which can surely not be suspected of hostility to the liberal wing, of which Dr. Magnien was a leading champion, recalls the report common at the time that "he met, in one of the corridors of the Seminary, the Right Rev. John Lancaster Spalding, after listening to the latter's eloquent, but somewhat egregious discourse on University Education, and incidentally dropped a few words of disapproval which his Lordship was presumably human enough to disrelish. It is worthy of note, too, that before the sermon was delivered the most prominent name mentioned in connection with the prospective university was that of the same eloquent and accomplished prelate. However, ere the sessions of the Council ceased, it was known that Peoria was not to lose its learned Bishop and that some one more according to the heart of the Superior of St. Mary's was to be set over the new institution."

All this was well nigh twenty years ago. History has been made during the intervening time, and Doctor Magnien has had a hand in its making. "As long as Baltimore was supreme," says the *Transcript*," the Superior of St. Mary's was a power in the American Church. It was rumored and generally believed that bishops were made and delegates for episcopal sees were at times relegated within the council chambers of the old Seminary. But times have changed. The march of events in the Catholic Church in the United States has been too much accelerated of late to wait upon advices from slow-moving Baltimore. Things have happened that were never talked over and agreed upon in the Superior's room.

"The fact that the head of St. Mary's wielded an almost paramount influence in the councils of the metropolitan see of Baltimore made the way of his brother Sulpicians doubly hard in New York. The secular priests of that great Diocese were resolved that the affairs of the New York church would not be dictated from a chor-episcopal throne set up in Dunwoodie Seminary, and as a consequence, the late Archbishop was not too warmly congratulated when he handed over the keys of his new college to the Fathers of the Society of St. Sulpice."

So, on the whole, Dr. Magnien's activity proved unprofitable to his own order. And also in the Church at large, there are those who believe that it has not been entirely conducive to sound doctrine nor to good discipline.

NOTE-BOOK.

In reference to a subject already touched upon in THE REVIEW we are asked to print the following:

In their letter to Father Wynne (Sept. *Messenger*) the Appletons say: "Archbishop John J. Keane, who, under contract with this house, had charge of their preparation....." And again further down: "In reference to the contract with Archbishop Keane referred to above, you will please let us remind you that he had full authority to prepare and assign these articles, as seemed best to him....."

Now if said letter is authentic and if the quoted statements are correct—(it behooves that Archbishop Keane inform the public whether they are or not)—then we Catholics must indeed be amazed and deplore that so high an official in the Church acquitted himself so poorly and superficially of the task assumed "under contract," for lack, probably of a realization of its importance and responsibility.

Who would imagine, whenever publishers of books or papers authorize prominent and highly educated Catholic men to "prepare and assign" articles having a bearing on Catholic matters, that those men would not take the utmost care and caution to eliminate everything that is incorrect and hostile to our holy religion? Negligence and want of watchfulness of this kind is too grave to be overlooked and not to be sharply criticized by the Catholic press.

The wide-awake Rome correspondent of the *Freeman's Journal* (No. 3611) confesses that he is still unable to give a satisfactory account of the aims and results of the Taft mission. It seems to him that what has been really decided is that the Friars are not to go from the Philippines, but that they are at liberty to convert their landed property into cash. "It does not seem very much, to be sure, but taking one thing with another, it seems to be about the sum total of the results arrived at." And he adds: "It would, of course, be the height of absurdity to suppose that Rome approves of the godless school system, or that it for one moment counsels American Catholics to shut their eyes and open their mouths and see what the American government will send them."

The Methodist Episcopal Conference of Wisconsin unanimously resolved to publicly ask President Roosevelt if it is true that in his gratitude for the aid that Msgr. Ireland has given in the Taft affair, he has requested the Pope to give the cardinal's hat to the Archbishop of St. Paul. Of course President Roosevelt is too level-headed to render himself guilty of such impertinent interference. But it would be well if the Wisconsin Methodists succeeded in drawing from him a public denial of the absurd rumor.

Even Msgr. Ireland's good friend the *Independent* apprehends

mischief from these rumors apparently inspired by over-zealous friends. "They are the Archbishop's worst friends," it says (No. 2804) "who are constantly talking about his being made a cardinal."

* * *

La Vérité Française, the real successor of Louis Veuillot's *Univers*, founded and edited by the ablest of his old associates, Messrs. Auguste Roussel, Arthur Loth, etc., has recently moved into new quarters and is now printing from its own presses. Although in its tenth year, *La Vérité* says in its editorial article commemorative of the "exode," that it is still depending in a measure upon the direct support of its friends, as the income from subscriptions (the paper publishes hardly any advertisements) is not yet large enough to cover the expenses. Our contemporary is to be felicitated upon the fact of its having a sufficient number of generous supporters to enable it to carry on its necessary and important work even at a financial loss. It is the chief champion of conservative principles in the French Catholic newspaper press. In its columns first appeared Dr. Maignen's articles on Hecker, later published in book form. It brought about the condemnation of the dangerous pedagogical heresies of Sister Marie du Sacre-Coeur. It has combatted and continues to combat vigorously the excrescences of a false Christian democracy and an invidious Catholic higher criticism of the Bible. It has always stood and stands to-day uncompromisingly for the purity of Catholic doctrine, for Catholic truth and justice *sans phrase*. May it live long and prosper!

* * *

The career of *La Vérité Française*, standing up for truth and justice daily for a decade at a financial sacrifice, proves that there are in France Catholics of a different calibre than in this country, where with all our wealth and influence we have not even attempted to lay the foundation for a Catholic daily press. Where are the men in these United States who would be willing to sacrifice a few hundred dollars from their princely income annually to support an American *Vérité?* We have Catholic nabobs in nearly every large city who squander more money on the toilets of their wives and daughters and for their own indulgence in a twelve-month, than it would require to keep a daily newspaper of moderate pretensions afloat. Such as those ought to ponder the example of their French coreligionists who enable *M.* Auguste Roussel, *M.* Arthur Loth, and their associates to perform such splendid service through *La Vérité Française* in the cause of our common mother.

* * *

A northwestern pastor asks us to "kindly submit to the readers of THE REVIEW the following question: What works would you recommend as most suitable for text-books of religious instruction for boys and girls after first holy communion, either in advanced classes of the parochial schools or in high schools?"